THE SIGNES,

OR,

AN ESSAY CONcerning the Aſſurance of *Gods love and mans ſalvation*; gathered out of the *holy Scriptures.*

By NICHOLAS BYFIELD, one of the Preachers for the Citie of CHESTER.

Newly corrected and amended.

2 COR. 13. 5.

Examine your ſelves whether yee bee in the faith: prove your own ſelves. Know ye not your owne ſelves, how that Ieſus Chriſt is in you, except yee be reprobates?

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TO

THE TRVLY RELIGIOVS,

And his moſt affectionate friend, Miſtris JANE RATCLIFE, wife to *John Ratcliſe Eſquire, Alderman,* and Iuſtice of Peace, late Major of the City of Cheſter.

PEace be unto you and Love, with Faith from God the Father, and the Lord Ieſus Chriſt. The importunity of divers of my Hearers, and the expectation of many of all ſorts, together with my deſire

to yield ſome account of my long undelightfull leiſure, have enclined mee to prepare ſome of my publick and privat labours, for the common view: hoping that the abounding reſpect of my friends will cover the wants and weakneſſes, which other men will ſooner eſpie. Howſoever, I have long meditated a worke of greater labour, than this enſuing Treatiſe, yet in the meane time I have been willing to taſte the approbation of good men, and make my beſt advantage of the cenſures of the many minded multitude, by adventuring to ſend forth theſe firſt fruits, as a handfull gathered out of the reſt.

Worthie Gentlewoman, *there are many reaſons to induce me to publiſh theſe Signes under*

under your name. Your ſingular love and liking of my Miniſterie, together with your reverent and willing entertainment of faithful Miniſters (receiving them as the meſſengers of the Churches, and the glory of Chriſt, as partners and fellow-helpers, walking in the ſame ſpirit) *challengeth from us ſome publicke teſtimonie of our acknowledgement of Gods grace, & of the joy wherwith we rejoiced for your ſake; beſides, by reaſon of your conſtant endeavour to make uſe of all opportunities for your reſolution, and direction in the ſeverall conflicts & caſes of your conſcience: I have had occaſion fully to know your order and maner of life, your deſires, purpoſes, teares, and uprightneſs,*

your faith, your love, your obedience: and therfore being assured that you are marked even with every one of these signes, why should I not say unto you, as sometimes Job *said of himselfe:* Behold your signes, that the Almightie will witnesse for you. *And I am well assured, that this Treatise will find good access unto the hands and hearts of divers in these parts, even for the love they beare to you, and for the good they now heare you have by experience reaped from these. Neither had I bin easily drawn to publish these, but that having occasion in conference with many to make use of them, I could hardly satisfie them with copies. I spare to allege other reasons.*

Iob 31. 35.

Now

Now what remaines, but that I ſhould beſeech you, and all thoſe who find by theſe ſignes the aſſurance of Gods eternall love, even to Honour the Lord *with the continuall* Sacrifices of praiſe, the fruit of your lips, with confeſſion to his name? *Oh love the Lord with your whole heart, and* make his praiſe glorious; *and abound more and more in the fruits of ſincere life, and in all holy and humble converſation.* Heb. 13.

Live by Faith: *And* in nothing be careſull, but in all things let your requeſts be made knowne to GOD, with thankſgiving. *And as* you have received mercie, faint not, *neither be diſcouraged under the ſenſe of your* Phil. 4. 5. 2 Cor. 4. 1.

infirmities & wants; for they
Eſay 40. 31. that waite upon the Lord,
ſhall renew their ſtrength:
Eſay 44 4. the Lord will powre his ſpi-
rit upon your ſeed, and his
bleſſing upon your buds. The
Mal. 4. 2. Sun of righteouſneſſe will
ariſe, and there is healing
under his wings. You have
an high Prieſt, that is tou-
Heb. 4. 15, 16. ched with infirmities, *and therfore you may goe boldly* to
the throne of grace, to ſeeke
grace and mercie to helpe
in the time of need. The
2 Cor. 12. power of GOD is made
knowne in weakeneſſe; and
his grace will be ſufficient.
1 Sam. 2. 9. The Lord keepeth the feet
of his Saints, *and will ſup-*
ply all your wants with his
riches in glory. Bleſſed be
Pſa. 66. 8, 9. the Lord that holdeth our
ſo les

ſoules in Life, and ſuffe-
reth not our feet to be mo-
ved.

Gracious Gentlewoman, be confident in this, that God
which hath begun his good worke, will performe it, till
the day of Chriſt. *For* his
foundation remaineth ſure.
And hee ever liveth that
maketh interceſſion *for you.*
And the immortall ſeed abi-
deth. *And Chriſt will be* O-
mega *as well as* Alpha, *the*
end as well as the beginning.
Neither feare the reproach
of men: *for* there is a hiding
place with the Lord from
the ſtrife of tongues: and
he will put to ſilence thoſe
lying lips that ſpeake ſuch
grievous words, ſo proud-
ly, ſo contemptuouſlie.

Phil. 1.6.

2 Tim. 2. 19.

Heb. 7.25.

1 Ioh. 3.9.

Rev. 21. 6.

Pſal. 31.20.

Pſal 31. 18.

Waite

Waite on the Lord, and keepe his way; *they ſhall*
1 Pet. 4.5. *aſſuredly* make an account to the Judge of quicke and dead, *that ſpeake evill of the innocent. And the ſame* God and Father of mercie, *that hath directed your heart unto his love, and refreſhed your Spirit with the unſpeakeable joyes of his preſence, finiſh his owne worke in you: and as you have* profeſſed a good profeſſion before many that will witneſſe, *how* unblameably *you have behaved your ſelfe* among them that believe; *ſo ſtand faſt in the Lord, be be ſtill* an example *of* Faith *and* Purity, *of* Love *and* Fervencie, *of* Meekneſſe *and* Humilitie, *of* Tenderneſſe

and

and Harmleſneſs, *of* Shamefaſtneſſe *and* Sobrietie, *of* Mercie *and* Good workes, *as* becommeth a Woman profeſſing Godlineſſe, *that they may be* aſhamed *which ſhall* falſly accuſe *your* good converſation in CHRIST: *Keepe the doctrine you have received, ſeeing you have* learned CHRIST, as the truth is in him. *Strive to* increaſe *in love and obedience to your husband, and care of your Children and Family, and ſhew all faithfulneſſe and diligence in your particular calling. Provoke your kindred and acquaintance unto* Repentance, Faith, Prayer, Love, Fellowſhip in the Goſpell, *and* good works, *that thankſgiving may be given by many*

ny to God for you. Let the word of Chriſt *be ſtill your guide:* Watch unto Prayer: *receive them that feare God, and* make much of ſuch. Let Patience have her perfect worke, *and commit your waies to God, and truſt in him. The Lord make you to* abound in love *yet more and more*, in knowledge, and in all judgement, *that you may ſtill approve things that are excellent, and* be blameleſſe in the midſt of a crooked and perverſe people. *The Lord* perfect *in you whatſoever is wanting; and fulfill the good pleaſure of his goodneſſe, and the worke of your faith with power. The Lord increaſe in you that holy covetouſneſſe, to be with the Lord;*

Lord; *looking for the* bleſſed hope, *and* glorious appearing of the great God, and our Saviour JESVS CHRIST.

Farewell.

May. 1614.

Yours according to
the common Faith,

N. BYFIELD.

A SHORT TREATISE, CONcerning *Assurance*.

COncerning the Assurāce of *Gods* favour, three things may bee considered of. First, the Proofes. Secondly, the Letts. Thirdly, the Signes.

That a Christian in this life may be infallibly assured of Gods favour to himselfe in particular, and that he ought to seek this assurance, as a matter of singular necessitie, these places of Scripture proove. The Apostle *Paul* chargeth the *Corinthians* to *Examine themselves, whether they bee in the faith*; and requireth this proving of themselves with such

2 Cor. 13.5.

ſuch earneſtneſſe, that hee ſaith, *Know yee not your owne ſelves, how that Ieſus Chriſt is in you, except ye be reprobates?* As if he would avouch it, that a man can never have found comfort of his election, till he get this aſſured knowledge of Gods favour in Chriſt. And the Apoſtle *Peter* exhorteth Chriſtians to *uſe all diligence to make their calling and election ſure*, whatſoever carnall perſons ſpeake againſt it. *Iob* vehemently deſires there vvere a perpetuall record of his vvords, when he ſpeakes of his Aſſurance, that no man might thinke that hee ſpake paſſionately, or vain-glorioufly; he knew that *his Redeemer lived; and that at the laſt day his very fleſh ſhould bee raiſed, and he ſhould ſee God with joy.* By the Spirit of God a Chriſtian knowes the things of God: *yea to this end have wee received this Spirit which is of God, that we might know the things*

1 Pet. 1.10.

Iob 19.23, 25,26,27.

1 Cor. 2.10. 11,12.

which

which are freely given us of God: yea it searcheth the deepe things of God. And in the second of the *Corinthians*, Gods children are said toknow their glorification: as certainly as by sense and experience they know that their bodies, which are their *earthly tabernacles*, shall be dissolved; so certainly are they assured of *the building of God, not made with hands*, eternall *in the heavens:* yea they are *alwayes confident heerein:* and therefore Gods servants are taught to pray for *the the spirit of wisedome and revelation, that the eyes of their understanding may bee enlightned, that they might knowe the hope of their calling, and the riches of their inheritance, and the exceeding greatnesse of Gods power towards them*, upon this assurance. *Paul* knowes *whom hee hath beleeved*; and no afflictions should hinder him, but hee will settle upon this perswasion, that *God will*

2 Cor. 5.1.

2 Cor. 5.6.8

Ephes. 1.18, 19.

2 Tim. 1.12.

will keepe his ſoule, *which hee hath committed to him againſt the day of Chriſt.* The Apoſtle *Iohn*
1 Ioh. 3. 14. ſaith, *Wee know that we have paſſed from death to life.* And again,
1 Ioh. 5. 13. *Ye may know that ye have eternall*
1 Ioh. 5. 19. *life.* And againe, *We know that we are of God.* And the Apoſtle to the *Epheſians* ſaith, that in
Epheſ. 3. 11. Chriſt *we have boldneſſe, and acceſſe with confidence, by faith in him* Yea the very words of aſſurance are found in Scripture, where it is ſhewed, that we may
1 Theſ. 1. 5. Heb. 10. 22. Col. 2. 2. Heb. 6. 11. have *much aſſurance*, yea *full aſſurance*; yea, *the riches of full aſſurance.* And men are earneſtly exhorted to *uſe all diligence to* get *this full aſſurance to the end:* and when it is once had, *neither*
Rom. 8. 38, 39. *death, nor life, nor Angels, nor principalities, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhould be able to ſeparate them from this love of God in* IESVS CHRIST.

LETS.

LETS.

THe attainment of the ſenſe, power, and comfort of this aſſurance, is exceedingly hindered in all ſorts of people. For, firſt, many can never attaine it, becauſe they are ſo foreſtalled with evil opinions about it; they thinke it is impoſſible to be had, or it is needleſſe, or it is preſumption to ſeeke it, or it would prove a nurſe to ſecuritie if it were had. Secondly, in the moſt, common hope ſerves the turne, and ſupplies preſumption in the roome of this ſacred gift. Thirdly, many heare and profeſſe, and goe far in the opinion of others, and yet get not aſſurance, becauſe they take not a ſound courſe for the mortification of the body of Sins that are paſſed; whereas it is certaine, aſſurance can never be had, till there be ſome ſound courſe taken, in the acknowledgement, bewailing

bewailing and reformation of them. Beſides, a barren life is an uncomfortable and unſetled life; and contrariwiſe, to abound in GODS worke, hath ſtedfaſtneſſe, and a ſecret reſt of heart, as an unſpeakeable companion of it. Fiftly, Melancholy alſo (that is, terrours and griefes, of which a man can yield no true reaſon) is in divers a mighty let to the ſetled aſſurance they might have. They are ſo eaten up with thoſe ſtrong conceits, that all the comfort that is propounded moſt an ende, proves as water ſpilt upon the ground: eſpecially when this humour is nouriſhed by ſome extraordinary diſtemper of the bodie; Phyſicke, not Arguments of Scripture muſt here be uſed, or rather both of them. Sixtly, the love of earthly things is another great impediment: many profeſſors have their thoughts and

1 Cor. 15. 58.

& cares ſo eaten up with worldlineſſe, that they cannot ſeriouſly hold out to follow the directions requiſite to the attainement of aſſurance. This grace requires a mind ſome way fitted for contemplation. It is a knowledge, will never be had with looking downward. Seventhly, many are ſo paſſionate and froward, they can get no reſt in their heart; whereas full aſſurance would be lodged in an humble and quiet breſt. Eightly, others want aſſurance, becauſe they neglect the meanes of aſſurance, which are, the Word, Prayer, or Fellowſhip in the Goſpel. Ninthly, in ſome there lodgeth ſome ſecret Sin unrepented of, and this either keepes out Faith, or keepes it downe in the cradle, that it can get no ſtrength. Laſtly, aſſurance is the gift of God, and hee beſtoweth it on whom hee will. —

1 Theſſ. 1. 5. Ephe. 1. 17. Phil. 1. 5, 6.

THE

THE SIGNES *generally propounded.*

THere are ſixteene infallible ſignes of a child of God, as may appeare by the teſtimony of moſt apparent Scripture.

Firſt, *Poverty of ſpirit*; for the poore of ſpirit are bleſſed, and theirs is the kingdome of Heaven. Math. 5. 3.

2. *Godly ſorrow*; for it cauſeth repentance, not to be repented of, even ſuch a repentance as is unto ſalvation. 2 Cor. 7. 10.

3. *The love of the Word:* for this is a ſure comfort in affliction, & may quicken a mans heart; this is a ſavour of life unto life, in them that are ſaved. Pſal. 119. 50. 2 Cor. 2. 15. Pſal. 1. 2. 1 Theſ. 1. 5, 6.

4. *The love of Gods children:* for hereby we know we are paſſed from death to life, becauſe we love the brethren. 1 Ioh. 3. 14. 1 Cor. 13. 1, 2, 3.

5. *Faith*; For GOD ſo loved the World, that he gave his onely begotten Sonne, that who-

whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

6. *Vprightneſſe of heart:* for God will give grace and glory, and no good thing will he withhold from them that are upright in heart. Pſal. 48. 13. Pſal. 97. 11.

7. *The Spirit of Adoption:* for it beareth witneſſe to our ſpirit that wee are the Sons of God: and if any man have not the ſpirit of Chriſt, he is not his. Rom. 8. 9. 14. 16.

8. *Holy deſires:* for every one that thirſteth, ſhall have of the water of life freely: and if they will heare, their ſoules ſhal live, and enjoy the ſure mercies of *David*; they are bleſſed, and they ſhall be ſatisfied. Rev. 22. 6. Eſa. 55. 1, 2, 3, 4. Matt. 5. 6.

9. *The Spirit of Prayer, or Supplication*; for whoſoever calleth on the name of the Lord, ſhall be ſaved. Ioel 2. 32. Zac. 12. 10.

10. *The obedience of Chriſt:* for he is the author of eternall ſalvation to them that obey him. Hebr. 5. 9.

11. *Saving knowledge:* for this is eternall life, to knowe God, and whom hee hath ſent, Ieſus Chriſt. It is not oneiy a ſigne of eternall life or ſalvation, but the beginning and part of it. Ioh. 17. 3.

12. *The Sacraments* in the right uſe of them, are infallible ſignes of our ſalvation, and to that end ordained; for hee that beleeveth, and is baptized, ſhall be ſaved. Hence is it ſaid, Baptiſme ſaveth us: they are ſure Seales of the righteouſneſſe of faith. Mat. 16.11. 1 Pet. 3. 21. Rom. 4. 11.

13. *The love of God:* for if a man love Chriſt, the Father will love him, and come unto him, and dwell with him. Ioh. 14. 23.

14. *The feare of God:* for it is a fountain of life to depart from the ſnares of death. Prov. 14. 27.

15. *Love of our enemies:* for it is not onely a ſigne of a Chriſtian, but of a perfect Chriſtian. Mat. 5. 44, 48.

16. *De-*

16. *Deſire of Death:* for a crowne of life is laid up for all them that love the appearing of Chriſt. 2 Tim. 4.

THE SIGNES PARticularly expounded; and firſt, of Poverty of ſpirit.

SPirituall Povertie may bee tryed either by properties, or by effects.

Gods poore have foure properties:

Firſt, they are ſenſible: and that firſt of their own wants and miſery by nature and daily ſinn. Secondly, they knovv when they ſee Gods judgements, that it was the word of the Lord. Zac. 11. 11. Thirdly, they tremble at Gods Word, and feare his diſpleaſure, whiles it yet hangs in the threatning. Eſa. 66. 2. Fourthly, they are ſenſible of that ſpeciall good- Pſa. 119. 20.

neſſe of Gods mercie: when a man is poore and needy, hee can ſay with *David*, *Mercie is good.* Pſa.109.21. Fiftly, they are ſenſible of their owne mortality: they have feeling impreſſions of their fading condition.

Secondly, they are thankfull, and that for leſſer mercies. A poore man is glad of a pennie, whereas a rich man cannot be touched with ſo ſmall a fauour. Gods poore will praiſe Gods name for the very crums that fall from his table: and as any are more poore and humble, they are more thankfull.

Thirdly, they are teachable, and willing to be appointed and inſtructed. It is a great ſigne a mans heart is not humble, when he muſt have ſo much to doe, before he can be perſwaded to any truth, or diſſwaded from any ſin. Pride and Ignorance is hard to learne.

Fourthly, they are a hungry people,

people, eſpecially greedy after the food in Sion: they love it, they deſire it, they eſteeme it, they are ſatisfied with nothing better than with it; it is the reliefe of their hearts for ever. Pſal. 22.26. & 132.15.

And there are five effects of ſpirituall Povertie.

The firſt is Prayer: for Gods poore live by begging; if hee bee poore, hee will cry unto God.

The ſecond is Abnegation: for this poore man renounceth his owne merits, hee ſeeth no good will be had by deſerving; for hee deſerves nothing but Gods curſe in all things: he forſakes alſo the world, both in the luſts of it, and in the companie of the wicked, and all earthly things, as not having the chiefe good in them.

The third is diligence in Gods work: yea Gods poore are willing to doe the meaneſt and hardeſt work, God will be pleaſed

to ſet them to: ſo as they may find favour in his eyes to be accepted with him, they would account no worke too baſe for them to doe, but they would be glad to do any thing they could, with their beſt deſires and endeavours.

Pſal. 55.22. Fourthly, Gods poore commit themſelves and all their waies to Gods care and mercie: they will onely *truſt in the name* Zeph. 3.1. *of the Lord*, and be contented to let God diſpoſe of them as pleaſeth him.

The laſt is a feare to offend God in word or deed: by their good will they would *doe none* Zeph. 3.13. *iniquitie, nor ſpeake lies; a deceitfull tongue ſhould not be found in their mouth.* Gods poore and Pſal. 74.19. Gods Turtle doves are all one: ſo inſeparable are harmleſſe innocencie and ſpirituall povertie.

2. *Godly*

2. *Godly Sorrow.*

VVEE may know whether our ſorrowes be godly, if we conſider, firſt, the cauſes: Secondly, the properties. Thirdly, the concomitants. Fourthly, the effects of them.

For the firſt of them, wee muſt conſider what raiſeth our ſorrowes, and what aſſwageth them. For godly ſorrow is chiefly raiſed *for ſin:* and ſo for the ſins of the time, becauſe *others keepe not the law.* For *Ezechiel* doubts not to *marke* them with Gods *marke*, that *mourne for the abhomination done in Ieruſalem:* but we muſt underſtand that this ſorrow muſt be ſimply, becauſe God is diſ-honored.

Pſal. 119. 36.

Ezech. 9. 4.

And further, in ſorrow for our owne ſins, wee muſt mourne for all ſorts of ſins, for leſſer as well as greater, for ſins of our calling, for ſecret ſins as well as open; for

Eſay 6. 5.

Rom. 7. ſins that preſently trouble us, as well as for ſins paſt: for the ſins feared, and the corrupt inclination of our natures: for beloved, Eſay 1. 16. gainfull and pleaſing ſins: Finally, for the evill of our good works, aſwell as for evil works. Now there are two notes of great uſe, in triall of ſorrow for our ſins: the one is, that we muſt ſorrow for ſin as it is ſin: and the other is, that a man ſhould not eaſily ſatisfie himſelfe in the meaſure, till hee can mourne as much for ſin, as he was wont, or now would for loſſes. The Prophet *Zacharias* inſtanceth, when Zach. 12. 10, 11. he ſaith, the ſpirit of God ſhould cauſe them to *mourne*, as in the family one would *mourne for the* loſſe of *their onely Son*; or as in the common wealth the ſubjects would do for the loſſe of a moſt worthy Prince. He mentioneth their ſorrow for *Ioſiah*. Yet we muſt know that teares are not of neceſſitie, and ſpecially in ſuch natures

natures as are void of teares for any other cauſes.

Secondly, in as much as ſorrow may bee godly even for judgements, wee muſt underſtand that herein our triall will be, if we can mourne rather for ſpirituall judgements than for temporall: and among the reſt, if vvee can feele and bewaile *hardneſſe of heart*, mourning becauſe wee cannot mourne as wee ought. And farther, if wee can be grieved aſwell for the offence of God, as for puniſhment.

Pſal. 42.3, 21.37.

Neh. 1.3,4.

Eſa. 63.17.

Thirdly, a Chriſtian is principally ſtirred up in true ſorrow, by the ſenſe of Gods goodnes; ſo as nothing doth more fire him to a deſire to abaſe himſelfe, and to humble himſelfe even in the very duſt, in the ſenſe of his owne vileneſſe, than to feele & find the gracious goodneſs and readineſſe of God to ſhew mercie. *He feareth the Lord and his goodneſſe.*

Hoſ. 3.5.

And as godly ſorrow is raiſed

by ſpirituall meanes and conſiderations; ſo is it aſſwaged onely by ſpirituall meanes. Thoſe ſorrowes that can bee healed by ſports, merry companie or the like, are much like the medicines uſed to help them. But in godly ſorrow, the ſame *God* that wounded them, muſt heale. And a Chriſtian deſires helpe from the ſame word that pierced him. Thus of the cauſes.

Hoſ. 6. 1. 2.

There are foure properties of godly ſorrow, which (among the reſt) wee muſt labour after; and without which we can hardly have true aſſurance that our ſorrowes are right.

Firſt, it is inquiſitive. It is a hard thing to make ſorrow ſilent. And he that is truly pricked in his heart, cannot with contentment ſmother his doubts: he *will aske the way to Sion*; and cannot reſt till he have known *what to do to be ſaved*. Thoſe that find ſo little to aske, and can be ſilent in

Ier. 50. 4. 5.

Acts 2. 37.

in the preſence of Gods ſervants, by whom they might be directed, may ſuſpect their ſorrowes.

Secondly, it muſt not reſt in the beginnings, or probabilities, or hopes, or others good opinions, or the mending of many things: but a Chriſtian that is truly humbled, will *repent* ſtill, though he *have turned*; that is, hee is ſo fearfull of being deceived through the corruption of his owne heart and the wiles of Satan, that hee will conſtantly hold on to confeſſe and bewaile his ſins, till he may find aſſured reſt unto his ſoule. Ier. 31. 19.

Thirdly, it will admit nothing againſt God; but it makes a man condemne himſelfe rather than God. When *David* lay in that mournfull plight, that hee could find *no comfort* night nor day, for a long ſeaſon; and that the queſtion was to be debated, whether God *had forgotten to be merciſull, &c.* he reſolves, that fault Pſal. 77. 1. 2. 27.

was

was in himſelfe, *that it was his infirmity*, and that *his ſoule refuſed comfort.*

Fourthly, it will not reſt without cleanneſſe. Godly ſorrow is not *water*, but *waſhing*; not every waſhing, but ſuch as *maketh cleane.* Worldly ſorrow may have much water, but cleanſeth nothing; but godly ſorrow greatly deſireth & *loveth puritie.*

Eſa. 1. 16.

Thus of the cauſes and properties. Concerning the concomitants, there are divers things to accompany godly ſorrow, by which it is diſcerned: for,

First, it is joyned with a ſecret truſt in the acceptation of God, ſo as no miſery can beate them from the conſideration, and inward affiance of hope of mercie: in the very *diſquietneſſe of the heart, the deſire of the ſoule is to the Lord*, and *before his preſence.* Though a child of God be never ſo much caſt downe, yet he waits upon God, for the helpe

Pſal. 38. 9.

help of his countenance: and in ſome meaſure condemns the unbeliefe of his own heart, and ſupporteth himſelfe with the hope of the never failing compaſſions of God: thus it differs from the ſorrowes of *Cain* and *Judas*. Pſal. 42.5, 11. Lam. 3.21.

Secondly, it is joyned with a wonderfull love of God for *hearing of prayer*. It is moſt deeply affected with every mercie of God felt in prayer. *David loves the Lord, becauſe hee hath heard his prayer* at that time when his *ſorrows were as the paines of hell*. Pſa. 116.1,3

Thirdly, it is joyned with a longing after the Word. Pſal. 119.20 33.82.

Fourthly, it is joyned with a conſtant deſire to *glorifie God* by a fruitfull profeſſion. Every one that truly *mourneth in Sion, is a tree of righteouſnes, the planting of the Lord, that he may be glorified*. Eſa. 61.2.3.

Fiftly, it is joyned with a ſpirit of ſupplications. Sorrow that is after God, will teach a Chriſtian to pray, that could never pray

Zach. 12. 10. pray before. The *Spirit of compaſſion* is a *Spirit of ſupplication.*

Laſtly, our ſorrowes muſt be tried by their effects: for godly ſorrow,

Pſal. 38. 17. Firſt, drives us to a daily and ſerious *confeſſion of ſin* in particular, *without hiding* any ſin.

Secondly, it breeds a tender ſenſe of the *burthen* of ſin. Never doth a Chriſtian feele the heavie load of ſin as it is ſin, til *God* hath

Pſal. 38 5. ſoftned his heart by his ſpirit.

Thirdly, it workes a mindfulneſs of God and his preſence, and

Pſal 42. 6. a deepe impreſſion and thought of good things.

Fourthly, it cauſeth a man to

Pſal. 51. 17. Rom. 12. 1. ſacrifice and devote himſelfe to God.

Fiftly, it breeds ſenſibleneſſe

Lam. 3. 22, 23. and thankfulneſſe for all ſorts of mercie.

Laſtly, the Apoſtle notes ſeven

2 Cor. 7. 11. effects of godly ſorrow, *care, apologie, indignation, feare, vehement deſire, zeale, and revenge.*

3. *Love*

3. *Love to the Word.*

IN as much as wicked men, eſpecially ſuch as are endued with a temporarie faith, may have ſome kinde of affections to the word, we muſt carefully trie our ſelves, and examine our ſelues ſeriouſly:

1. Whether vve *deſire it as our appointed food conſtantly?* Pſa. 119. 20. Iob 28. 12.

2. Whether vve *love them that love the word?*

3. Whether the love to the vvord ſeparates us from the wicked? Pſal. 119. 115.

4. Whether we can mourne, *becauſe others keepe not the word?* Pſal. 119. 136.

5. Whether vve *love it above all riches:* and could eſteeme it *as our heritage.* Pſa. 119. 14 72. 111.

6. Whether it be our chiefe *comfort in affliction?* Pſa. 119 23, 24, 50, 51, 54, 143.

7. Whether in hearing, vvee *receive it as the word of God, and and not of men?* 1 Theſ 2. 13.

8. Whether vvee receive it

in

1 Thes. 1. 5. *in power and much assurance.*

9. Whether it worke effectually in us *the redresse of our waies*, and freedome from the bondage of sinne?

Iohn 8. 33. Psal. 119. 45. 9. 59. 1 Thes. 2. 13.

10. Whether we *love* all the words of God, even the *Law* that with threatning shewes us our sins, as well as the Gospel: desiring to *hide the word in our hearts that we might not sinne?*

Psal. 1. 2. & 119. 11.

11. Whether it be our desire and *delight to exercise our selves in it day and night.*

Psal. 1. 3.

12. Whether we can account and feele the *famine of the word* to be a most bitter crosse?

Psal. 42. 3. Amos 8. 12.

13. Whether vvee could bee contented constantly to labor for it, as men doe for the food that perisheth?

Ioh. 6. 27.

14. Whether we find a constant sweet taste in it, especially in the powerfull preaching of it?

Psal. 19. 10.

15. Whether for the Gospels sake, we can be content to deny our

our reaſons, affections, credites, carnal friends, pleaſures and profits?

Mar. 10. 2.9
1 Cor. 3.18.
1 Theſſ. 1. 5.6.

4. *The love of Gods children.*

OVr love to the Saints may be tryed, Firſt, by the cauſe. Secondly, by the extent. Thirdly, by the manner. Fourthly, by the effects.

For the firſt, to love Gods children, becauſe they *are begotten of God*, and for the grace of Gods Spirit, by vvhich they reſemble God, (or rather for the Lord himſelf, deſiring to expreſſe our affections to them, becauſe we do no good to God himſelfe) is not found in any reprobate; and ſo to love them ſimply *for the truths ſake*. Whereas to love them for beauty, profit, company ſake, or any naturall or carnall reaſons or ends, is no ſigne at all.

Pſal. 16.2.3.
1 Ioh. 3. 14 & 5. 1.

2 Iohn 1. 2.
3 Iohn 1.

Secondly, hee that truely loves

Ephe. 1 15. Col. 1. 4. Philem. 5.

Iam. 2. 1. 2.

loves the brethren, loves all the brethren: he that loves not *all the Saints*, loves no Saint aright. A true Christian hath not *the glorious Faith of Christ in respect of persons:* hee loves the poorest if he have true grace, as well as the richest; yea hee loves the absent as well as the present; yea hee loves *for the truths sake*, those he never saw. Yet this hinders not the difference of degrees of love, so as some may bee more beloved than others; and that by reason of the greater measure of Gods gifts and graces; or else by the speciall providence of God, when the Lord linketh the affection of some Christians in some speciall eminencie of respects; and so it is not alwayes needfull, that the persons most loved, be most gracious. It doth not of necessitie follovv, that *Iohn* vvas the most gracious of all the Apostles, though he were most beloved.

Againe,

Againe, as our love muſt bee extended to all Saints, ſo alſo muſt it be *to all times:* vve muſt love them as vvell when they are in adverſitie, diſgrace, temptation, ſickneſſe, or any miſerie, as vvhen they abound in proſperitie or good eſtimation, &c.

For the third, this love is *without diſſimulation:* it is *in deed and truth, not in word* or appearance onely. And beſides, it is a moſt *affectionate* and *brotherly love.* 1 Ioh. 3. 18, 19. Rom. 12. 9, 10.

Laſtly, there are ſixe effects of true Chriſtian love: for it ſhewes it ſelfe,

Firſt, by *Honour*; and this *honouring of them that feare the Lord,* hath in it, Pſal. 15. 4.

1. An eſtimation of them, as the onely *excellent* people in the world. Pſal. 16. 3.

2. A free acknowledgement of their juſt *praiſes in all places* for their grace and obedience. Rom. 15. 19. 3 Iohn 6. 1 Theſ. 1. 8.

3. A willing propoſing of them,

1 Theſſ. 1. 7. them, as *Examples* to imitate.

4. A holy endeavour to co-

1 Pet. 4. 8. ver their infirmities, taking things *in the beſt part* and ſenſe; not receiving diſgracefull reports of them; *ſuffering long,*

1 Cor. 13. 4. 5. 6. 7. *not vaunting themſelves* in compariſon of them; *not* eaſily *provoked, not envying them; hoping all things, enduring all things,* and yet *not rejoycing in their iniquitie.*

5. Apologie for them againſt the reproches and ſcornes of the world.

Secondly, by delight in their

Pſal. 16. 3. Phil. 1. 5. 3 Iohn 8. *fellowſhip* and ſocietie *in the Goſpell*; in which reſpect they can

Rom. 12. 16. be *equall to them of the lower ſort.* Such as find no need of, nor delight in the companie of Gods children, or are willing to ſort with none but their betters or equals, may ſee great cauſe to be humbled, either for the want of this grace, or for the weakneſſe of it.

Thirdly,

Thirdly, by *ſympathie* and fellow-feeling: for in ſome meaſure a child *is like affectionated:* Hee can in ſome meaſure *weepe with them that weepe, and rejoyce with them that rejoyce:* eſpecially they rejoyce to heare or know their ſoules proſperitie. Rom. 12. 6. 16. 3 Iohn 3.

Fourthly, by *wel-doing and mercie:* this love is *bountifull, pitifull, tender*, hath *bowels* both of ſpirituall and outward *mercie*; it *gladly receiveth the Saints, it communicates to their neceſſitie, willingly, and with a ready mind.* Pſal. 16. 3. Rom. 12. 10. 13. Philem. 7. 1 Pet. 3. 8. & 4. 8. 1 Iohn 3. 17 3 Iohn 5.

Fiftly, by a deſire to walke inoffenſively. Hee that loveth his brother, *there is no occaſion of ſtumbling or ſcandall in him.* 1 Iohn 2. 10

Laſtly, the true love of Gods children, will make a man grow up faſter in Jeſus Chriſt, and in all grace and holineſſe. Ephe. 4. 15. 16. 1 Theſſ. 3. 12. 13. 1 Iohn 5. 2.

5. *Faith.*

5. *Faith.*

IN as much as there are divers kinds of Faith; and experience ſhewes in many that give no ſignes of repentance, that they will not be beaten from a confident perſwaſion that Chriſt died for them: even for them in particular: it ſtands us in hand to try our perſwaſion by the true rules of Scripture; and if it will abide the triall of the touch-ſtone, wee may lay it up as hid treaſure, and a wonderfull grace of God; and if otherwiſe, wee may repent of Preſumption, as a deceiveable ſin.

Faith may be tried,

1. By the cauſe.
2. By the properties.
3. By the concomitants.
4. By the effects.

For the firſt, true Faith commeth by the hearing of the word preached. It is no naturall endowment, not gotten by naturall helps;

helpes; but firſt is wrought by the holy Ghoſt in the preaching of the Goſpell, as is plain by the Apoſtle: *How ſhall they believe in him, of whom they have not heard; and how ſhall they heare without a Preacher?* Rom. 10. 14.

Secondly, there are ſix properties of Faith.

Firſt, it *accounts all things moſt baſe*, in compariſon of the *knowledge of Chriſt*, and the love of God in him. Chriſt is more *precious* than all the world beſides. Phil. 3. 9. 1 Pet. 2. 6.

Secondly, it will receive the teſtimony of Gods faithfull Miniſters out of the Word, againſt all the world. 1 Theſ. 1. 10.

Thirdly, it is ſuch a perſwaſion as cannot abide hypocriſie, but purgeth the heart of it, as of a moſt hatefull ſin, and is therefore called *unfained*. 2 Tim. 1. 5.

Fourthly, it will *endure triall*: caſt it into the *fire* of tribulation, and manifold afflictions and diſgraces, and temptations, 1 Pet. 1. 7. 2 Tim. 1. 12.

yet

yet *it will not perish*, nor *bee ashamed*: it is a *plate* for the *breſt*, and a *helmet* for the *head*, 1. *Theſ.* 5.8. *Epheſ.* 6. Whereas the beſt faith, that is not the *faith of Gods Elect*, will prove but droſſe, if it bee caſt into the furnace of *Temptation*, further then it is
Luke 8.13. ſupported by carnall ends and helpes.

Acts 24.14. Fiftly, it will *beleeve all things* that it apprehendeth to be required, threatned, or promiſed in the Word. To beleeve ſome things, may bee in other kinds of faith; eſpecially ſuch things as ſtand with reaſon, affection, common opinion, &c.

Sixtly, in affliction it layeth hold on Gods promiſe or providence, ſo as it will reſt with quietneſſe, truſt and patience, and
Eſay 28.16. *not make haſte* to the uſe of evill and unvvarranted meanes. *Hee that beleeveth, maketh not haſte.*

Thirdly, it may bee tryed by the

the Concommitants of it: for,

1. It is *ſealed by the holy ſpirit of promiſe.* For in every Believer, the promiſed Spirit doth print in his heart the ſaving graces of Chriſt; from the ſight of which, as from ſo many markes, compared with GODS promiſes in his Word, ariſeth by the effectuall working of the Spirit, this aſſurance or perſwaſion of Faith. For though grace and faith be given together, and grow up together, yet the aſſurance of faith diſcovers not it ſelfe till it diſcerne thoſe companions of it, with which it is daily encouraged, and confirmed and ſetled. That faith that can be without ſanctification of the Spirit, is not the faith of Gods Elect. Ephes 1.13. 14. 2 Thes. 2. 13.

2. It is joyned with *a good* and *pure conſcience.* Hee that is truly perſwaded of Gods 1 Tim. 1. 5, 19. 1 Tim 3.9. Heb. 10 22.

love in Christ, maketh conscience of all his wayes, to seeke or doe the good God requires, and avoid the evils God forbids.

2 Tim. 3.15 3. It is joyned with a *spirit of discerning*, or wisedome in matters of salvation: the mind being enlightened, to observe in some comfortable measure, the meaning of the Holy Ghost, in all things needfull to salvation, in use of the word, through the power of Gods ordinance; so as the very simple may and doe attaine to a holy kind of insight, and *sharpnesse of judgement*.

Psa. 119 130 Prov. 1. 4. 8. 5. 2.

Fourthly, the true *beleever hath a witnesse in himselfe*, even the witnesse of the Spirit of Adoption, infallibly certifying him of Gods love and his adoption.

1 Ioh. 5. 10.

Rom. 8. 15. 16.

Fiftly, faith may be discerned by certaine effects of it: for,

1 Pet. 1. 8. 1. It breedeth *joy unspeakable*

ble and glorious: and that either, through the ſenſe of GODS favour and preſence, or in the hope of glorie to come. Rom. 5. 2.

2. It puts on and applies a *righteouſneſſe, that is not by the workes of the Law*, but in Chriſt onely. Rom. 10.

3. It will make a man *ſpeake* in the confeſſion, profeſſion and defence of the truth of God. *I have beleeved, therefore I ſpake.* 2 Cor. 4. 13. 14.

4. It workes the longing deſire of GODS preſence of glory. 2 Cor. 5. 7. Gal. 5. 5.

5. It workes an effectuall *love* of God and Gods children; and ſheweth it ſelfe by the fruits of love. Gal. 5. 6.

6. It will maintaine a Chriſtian in ſome meaſure of ſufficiencie, and contentment in all eſtates. *The juſt ſhall live by faith*; not by friends, money, earthly hopes or helpes, &c. for Hebr. 2. 5. Rom. 1. 17. Gal. 2. 20.

it will make a man to lay hold upon Gods promiſe; and works an inward truſt in Gods never failing providence, ſo as he will leave the ſucceſſe of all his labours or meanes to God.

Rom. 3. 17. Gal 3. 22. 7. It *excludes boaſting* of our owne labours, praiſes, gifts, and workes, and in the ſame meaſure works humility, that it worketh any other grace.

1 Ioh 5. 4, 5 8. It *overcommeth the world*; ſo as profits, credit, pleaſures, carnall friends or hopes doe not ſway and rule the believer, but he willingly and patiently reſts in the treaſures and pleaſures of a better World, yielding himſelfe over to bee guided by Chriſt and his truth, to the death.

Pſal. 48. 14.

Act. 15. 9. 9. It *purifieth the heart* from ignorance, wicked imaginations, carnall deſires, ſinfull perturbations, and all ſorts of ſecret and inward ſins. And this it doth by cauſing a man daily to ſeeke

ſeeke pardon for them in Chriſt, and by caſting them out by confeſſion and ſorrow: in the ſame meaſure deſiring inward puritie, that it rejoyceth in Gods love.

10. There is a ſpring of grace in the heart of every believer, whence flowes daily the exerciſe of ſundry ſaving graces, which can never bee utterly dried up in the heart of a Chriſtian; and that is it our Saviour Chriſt meaneth when hee ſaith, *Out of his belly ſhall flow rivers of living water.* Ioh. 7. 38.

6. *The Spirit of Adoption.*

THe Spirit of Adoption in the hearts of Gods children may be diſcerned,

Firſt, by the *fire* of zeale and holy affections, with which it fils the hearts of Gods children; Mat. 3. 11. Ephes. 5. 19.

especially in the use of Gods ordinances, to the information, and reformation of their lives.

Secondly, by the *much assurance*, which especially at some times worketh in the heart.

1 Thes. 1. 5.

Thirdly, by a daily holy strife, to preserve grace given us, and to prevent falling away.

2 Tim. 1. 14.

Fourthly, by secret suggestion or direction, by which GODS servants are reclaimed when they goe out of the way, either on the right hand or on the left.

Isay 30. 21.

Fifthly, by the assise it keepes in the heart of a Christian, as *a spirit of judgement*, by which hee is made to watch, arrest, accuse, condemne, and restraine himselfe from every evill way, according to the rules of the Word, and before Gods holy presence.

Isay 4.

Sixthly, by libertie from the power of reigning and presump-

presumptuous Sins. *Where the Spirit of GOD is, there is libertie.* 2 Cor. 3.17. Rom. 8. 10

Seventhly, by the groweth and flourishing of true grace. Esa. 44.3.4.

Eighthly, by *unspeakable joyes*, felt in the presence of GOD, in the due use of his ordinances; by which a Christian is inflamed to the love of GOD and all holy duties, and abased to the dust in the sense of his owne vilenesse: called therefore the *joyes of the Holy Ghost*. For, as for carnall joyes or illusions, either they are not felt in the use of Gods ordinances, or else they breede pride, and conceited securitie. Rom. 14.17. Ezek. 39.ult.

Ninthly, by requests and *supplications*, affectionatly and with confidence powred out unto God as *a Father*. Rom. 8.15. Zach. 12.10. Ephes. 3.12.

7. VPRIGHTNESSE of Heart.

IF thou wouldeſt make triall of the truth and uprightneſſe of thy heart, thou muſt ſeriouſly examine thy ſelfe,

Pſal. 32. 2. Ioh. 1. 4. First, whether thy *Spirit be without guile:* more deſirous to be good, than to bee thought to be ſo; and ſeeking more *the power of godlineſſe*, than the Prov. 20. 6, 7 *formes of it.*

Secondly, whether thou love all good things as well as one, and hate all Sinnes as well as one.

Math. 5. Thirdly, whether that thou canſt *love* and *forgive thine enemies*, that hate, and diſgrace, and wrong thee, as well as thy friends, that either wrong thee not, or but by infirmitie.

Iob 11. & 2. 3. 10. Fourthly, whether thou canſt be *content to receive evill at Gods hands*

hands as well as good, without murmuring or letting goe thy integrity; being carefull to approve thy ſelfe to God, without reſpect of reward, yea though trouble did befall thee.

Fiftly, whether thou diſlike ſinne in all, even in thoſe that are moſt neare and deare unto thee. 1 Kings, 15. 12, 13, 14.

Sixtly, whether thou find in thy heart a reſolution *to turne from nothing that God commandeth thee all the dayes of thy life.* 1 Kings, 15. 5. & 9. 4.

Seventhly, whether thou be *innocent from the great tranſgreſſion.* Pſal. 19. 13.

Eightly, whether thou find an inward combat and ſtrife againſt ſecret ſins as well as open ſins, bewailing the tranſgreſſions againſt the inward worſhip of God, as well as againſt the outward.

Ninthly, whether thy heart be humble, patient, teachable and tractable Heb. 2. 4. Pro. 21. 29.

tractable in ſome holy meaſure, increaſing herein by the uſe of Gods ordinance. An upright heart is a willing heart.

1 Chr. 28.9.

10. Whether thy deſire be to *walke as in Gods preſence.*

Gen. 17. 1.

11. Whether thou find a deſire to bee rid of ſinne, and to humble thy ſelfe for it, in proſperity as well as adverſity, and in the beginning of afflictions as well as in the extremities of them.

Iob 8.5,6.

12. Whether in wrongs and diſgraces, when thou art innocent, thou canſt (in the ſenſe of thine owne unworthineſſe of Gods love) make God thy defence, reſting in his favour and acceptance.

Pſal. 77.10, 11.

13. Whether thou doeſt endeavour to glorifie God, as well by giving thanks for bleſſings and graces, as by praying for ſupply of wants, or pardon of ſinnes.

Pſal. 33.1. & 119.7. & 140.13.

14. Whether thy heart bee ſted-

ſtedfaſt and ſetled, without lying, flattering or diſſembling, ſo ſeeking and praying for pardon, and deliverance in adverſitie, that thou wouldeſt practiſe it after releaſe. This was a ſigne the Iſraelities were *not upright*, in that they would *crie to GOD in their diſtreſſe*, but not care for their vowes and promiſes, ſo ſoone as they were delivered. Pſal. 78. 36. 37.

15. Whether *the Word of GOD doe thee good above all things.* Mich. 2. 7.

16. Whether *thy praiſe be of God, and not of men.* Rom. 2. 29.

17. VVhether thou doeſt ſerve GOD *with thy whole heart*: and not having *a heart and a heart*, either vvavering or *divided*. For unleſſe the vvhole reſolution of thy ſoule, vvith the utmoſt of thy deſires, bee to vvalke in Gods vvayes, thy heart is not upright. 2 Chro. 6. 14 Pſal. 119. 34

18. Whe-

2 Chro. 19. 8, 9.

18. Whether there bee in thee *a faithfull heart*, to deale faithfully in the charge and calling, in which thou art, and to diſcharge it in the conſcionable feare of God.

19 Whether there bee any ſinne thou couldeſt not willingly judge thy ſelfe for, without hiding it, ſo ſoone as thou knoweſt it to bee a ſinne. This is the joy of a Chriſtian, in the ſenſe of his owne wants and weakeneſſes, that though hee have many ſinnes, yet there is no ſinne but hee willingly acknowledgeth it unto God,

Pſal. 32. 5. 11.

20. Whether thou be good at home, as well as abroad.

Pſal. 101. 2.

21. Whether thou canſt bee contented to make the Law of God thy onely Direction in all things.

Pſal. 119. 1. Deut. 18. 12, 13.

22. Whether thou canſt be as carefull to perſevere in grace, as once to be good.

Prov. 23.

23. Whether thou *keepe thy ſelfe*

ſelfe from thine owne iniquitie.

24. Whether thou doeſt conſcionable endeavour to forſake thy particular, formerly beloved and ſpeciall ſins. 2 Sam. 22. 24.

25. Whether thou bee free from the reigne of *frowardneſſe* in thy way, or *perverſeneſſe* of thy *lips*. Pro. 11. 20. & 19. 1.

8. *Holy deſires.*

OVr Deſires may bee tried five waies. Firſt, by the objects of them. Secondly, by the qualities of them. Thirdly, by the concomitants or companions of them. Fourthly, by the effects or conſequents of them. Fifthly, by the cauſes or antecedents of them.

For the firſt, thoſe deſires are meant in the promiſes, that are carried after things above nature, Pſal. 73. 25.

Pſal. 73. 25. nature, as the favour of God, the pardon of Sins, the righteouſneſſe of Chriſt, the preſence of God and the Saints in the new Jeruſalem, the comming of Chriſt to judgement, victorie over the deareſt Sins, the removing of ſpirituall judgements, the damnation of their owne ſoules that *Iſrael* might be ſaved, and ſuch like.

Math. 5. Heb. 11. 10, 16. Rev. 22. 17, 20. Rom. 7. Eſay 63. 17. Rom. 9. 3.

There are three principall qualities in the holy deſires of Gods elect: for,

Firſt, they are *fierie*, that is, ſuch as cauſe the *heart* of man to *burne within him*, with ſome meaſure of zeale for Gods glorie, indignation at Sin, and fervent affection in Gods ſervice: whereas the deſires of the wicked, at leaſt are either dull and cold, or tranſported by wrong ends, to the favouring of Sin.

Luke 12. 49.

Secondly, they are conſtant; both becauſe they are renewed daily.

daily, as the metaphors of *hunger and thirst* doe import; as also becauſe they are alike carried to the eternall fruition of the things defired, as to the preſent enjoying of them. Gods ſervants deſire the favour of God, the aboliſhing of ſinne, the poſſeſſion of grace, not to ſerve a turne for the preſent, but to be enjoyed as their portion for ever. For looke how the man unregenerate deſireth to commit ſinne, ſo doth the regenerate deſire to forſake it: but the former in ſome ſinnes doth commit them with a deſire ever to ſinne, and a ſecret diſcontentment to thinke that at any time hee ſhould not be able to ſinne. Even ſuch a contrary deſire is there in Gods Elect truly called, they ſo deſire not to ſinne, as it is their griefe to thinke that at any time they ſhould againe ſinne; yea affliction doth not quench them, but

Esay. 26.9. but many times inflame them.

Thirdly, they are *not idle*; which may appeare three waies. Pſal 27. 4. 1 Pet. 2. 2. Pſal. 63. 1. 2. Firſt, becauſe they are carried after the meanes of good, as well as good things themſelves; and that in a greater meaſure too. Secondly, becauſe they are attended with a reſolution to doe any thing that their deſires may bee accompliſhed. Acts 2. 37. They aske, *What ſhould they doe to bee ſaved?* as taking it for graunted, that they muſt bee induſtrious in GODS worke. There is no Labour, but they would endeavour to doe it, ſo the Lord would bee mercifull unto them, to grant them their deſires: yea, when they have done all, they ſtill are humbled becauſe they can doe no more, nor no better. Thirdly, they cannot reſt till in ſome happie meaſure *they overcome* the moſt maſterly corruption either of nature or life. Rev. 21. 6.

Thirdly,

Thirdly, holy desires are accompanied,

First, with a supernaturall valuation of the worth of spirituall things; accounting them *Pearles* of the best price, not too deare bought, if they *buy* them vvith the sale of all they have: and contrariwise, accounting themselves exceeding poore and distressed, if they want them, or the meanes of them, *esteeming Gods loving kindnesse better than life.* Matth. 13. 45, 46. Psal. 42. Psal. 63. 2.

Secondly, vvith a voluntarie forsaking of the unnecessarie pleasures and profites of the vvorld; thankfully *receiving the Promises of a better Life*; and easily *confessing, that they are strangers and pilgrims on the earth.* Heb. 11. 13.

Thirdly, with a constant and secret meditation of heavenly things desired. What one desireth fervently, he thinkes on almost continually. Esa. 26. 9. Psal. 63. 1, 6.

Fourth-

Fourthly, holy desires shew themselves by divers effects or consequents of them, especially if they be satisfied:

Pro. 11. 23. Rom. 7. 25. First, they chase out *evill desires*, and raise up a daily combate against the most secret corruptions of nature.

Lam. 2. 19. Secondly, they excite a frequencie and fervencie in prayer to God in secret.

Thirdly, they worke a resolution to walke *in the way that is called holy*: yea so gracious is the Lord, that the most simple (if their desires be most true) attaine to some happy measure of reformation.

Esay 35. 7, 8.

Fourthly, if the Lord grant their desires, there followes,

Psal. 63. 5. Ier. 31. 25, 26. First, a Heavenly kinde of satisfaction, and contentation, vvith singular delight in the soule.

Psal. 63. 4. Secondly, the vowes and wishes of infinit and eternall thankfulnesse.

Third-

Thirdly, a *growth* and *ſpringing up as among the graſſe*, or *as Willowes by the water courſes.* Eſay 44. 3. 1 Pet. 2. 2.

Laſtly, they ariſe from a broken and humbled ſpirit: and the more they are inflamed, the more humble the continue to be. Mat. 5. 4, 5. 6.

9. *The Spirit of Prayer.*

HEE that calleth on the name of the Lord aright, diſcovereth the Spirit of grace and prayer in his heart by theſe things.

1. He askes according to Gods will. 1 Ioh. 5. 14.

2. He prayes with perſwaſion that God will heare: *hee beleeveth he ſhall have it:* he praies in faith and *aſſurance of heart* before God. Mar. 11. 24. Iam. 1. 6, 7. Pſal. 6. 9. 1 Ioh. 3. 19, 22.

3. Hee prayes *in the name of Chriſt,*

Ioh. 14. 13. Pſal. 86. 1. 2 & 143. 4. *Chriſt*, in the ſenſe of his owne vileneſſe, by reaſon of his wants and ſinnes.

Iob 27. 10. Pſal. 116. 2. 4. He will *pray at all times.*

Iam. 5. 16. Pſal 6. 8. 5 He is *effectually fervent:* he hath the affections of prayer.

Pſal. 6. 8, 9. & 39. 12. 6. Prayer makes him exceeding weary of the world, and willing to forgoe ſocietie with the workers of iniquitie.

Rom. 8. 26, 27. 7. *When he knowes not how to pray as he aught, the Spirit* prepares his heart, excites holy deſires, ſupplies with words and power of affection, or elſe worketh inward *unexpreſſable groanes.*

Pſa. 3. 4. 5. 6. Pſa. 116. 1. 7 8. Hee findes a holy reſt and quietneſſe in his conſcience and heart; with ſpirituall *boldneſſe and confidence* of truſt in God, if the Lord *heare us graciouſly.*

Pſal. 91. 15, 17. Ier. 33. 3. Eſa. 31. 19. & 58. 9. 9. He finds *anſwers* from God, by *the witneſſe of the Spirit of Adoption:* in which the Lord deals ſometimes wonderfully with his people.

10. He

10. He *loves God* exceedingly *for hearing his prayer*; and desires to *keepe himselfe in the love of God.* Psal. 116.1. Iude 20.

11. His Prayers proceede from a heart that loves no sinne: but vvillingly *departeth from iniquitie*, and desireth to keepe his Commaundements; and to doe that *which is pleasing in Gods sight.* 2 Tim. 2. 19. 22. Iob 8. 5,6. 1 Ioh. 3.22.

12. Hee loves Prayer in others. 2 Tim. 2.22.

13. Hee is oftentimes dissolved into much sorrow for his sinnes, while he stands before the face of God. Zach. 12.10 Psal. 55.1,2.

14. He feeleth the *confidence of assurance that God is his Father.* Gal. 4.7. Rom. 8.15.

15. If the LORD be silent, and answere not, but hides his face; his *Spirit fayleth*, and hee is *as one that goeth downe to the pitt:* it troubleth him as a sore crosse; and contrariwise. Psal. 22.2,3. 88.13. 14. 15. & 143.7. Ioh. 16.23, 24.

16. Prayer

Psal. 96. 10. 13. & 142. 2, 5.

16. Prayer is his chiefe refuge, and hee vvill pray, though Prayer bee in never so much disgrace; and povvre out *his complaint, and shew all his trouble.*

Psal. 86. 3, 4.

17. He strives against deadnesse of spirit and distractions, as a heavie burthen.

10. *The Obedience of Christ.*

OVR Obedience will bee approoved and accepted in Christ, if it bee an Obedience that will beare tryall in the rules following:

Deu. 30. 20. Iosh. 22. 5.

First, if it arise out of love to GOD and goodnesse. The obedience of GODS Elect *is from the Heart*, not constrained, but voluntarie: Their hearts being enflamed with the sense of GODS goodnesse, and

and humbled vvhen they have done their beſt, that they cannot bring more glorie to God. It is a ready obedience, without repining, excuſe, or delay. Math. 4. 19 Rom. 6. 17.

2. If it bee *in all things with reſpect to all GODS commaundements.* A wicked man may obey in many things; but there is ſome one Commaundement hee vvould bee diſpenſed vvithall, as *Herod.* Exo. 15. 26. 1 King. 9. 4. Ier. 11. 4. Ioh. 15. 14. Act. 13. 22. Deut. 30. 2.

5. Hee can bee content to obey againſt profit, pleaſure, credit, libertie, eaſe, or the liking of the world, or carnall friends, preferring Gods Commandements *above all things, yea life it ſelfe.* Ier. 35. Heb. 11. 8. Gen. 22. 12. Pro. 7. 2. Acts 5. 29. Mat. 16. 25.

4. If it follow the conſcionable practiſe of the duties of mortification of ſins paſt or preſent. The reformation and profeſſion of ſuch people as did never in ſecret humble their ſoules

soules for sinne may be much suspected: for our hearts must bee
1 Pet. 1.22. *purified to obey the truth.*

5. If it bee *in absence as well as presence*; in all companies as vvell as any; before meane Christians as before the
Phil. 2.12. best; at home as well as abroad.

Gal 5.7. 2 Kin 18.6. Psal. 106.3. 6. If it bee *always*, as well as for a fit.

Heb. 13. 2 Thes. 3. 7. If wee beleeve and obey GODS Ministers, as the Overseers of our Soules and lives, directing us out of the Word, as well as if wee were commanded immediately from God.

Rom. 10 16. Rom. 16.26. 2 Thess 1.1. 8. If wee obey in the commandements of Faith, as well as life; submitting our selves to God, as well by beleeving as by doing; yeelding our service as well to the *Gospell*, as to the *Law*.

9. If wee obey in the *least Commandements*, as well as in the

the greateſt; making conſcience of the ſmalleſt things, required or forbidden in the Word. Mat. 5.19. Gal. 5.7.

10. It is an obedience that followes the *Sanctification of the Spirit.* Holy Dueties without, they flowe from holy graces within: neither can the life bee holy before God, if the heart be not made holy by the grace of Ieſus Chriſt. 1 Pet. 1.2.

11. It is joyned with the *reigne of no ſinne.* A Chriſtian that truely obeyes GOD, may have many ſinnes, but there is no ſinne to which hee *yeeldes himſelfe* wholly over, by ſecret vowes and reſolution, *as a Servant to obey it:* hee may fayle in his Obedience, ſo as hee cannot doe what GOD requires, as hee requires: but yet hee *conſents to obey:* and his will is to hyre himſelfe to doe GODS worke as well as hee can. And to this ende Rom. 6. Eſa. 1.19.

hee hearkeneth to his voyce, and *ſeekes God with his whole heart, that hee may keepe his te-*
Pſal. 119.2. *ſtimonies, hee conſenteth to obey,*
Deut. 6. 25. and *obſerves to doe: Hee comes to*
Ioh. 3. 22. *the light, that his deeds may be made manifeſt.*

Laſtly, our obedience is right and acceptable, if *God heare our prayers*; for *God heareth not ſin-*
Ioh. 9. 31. *ners.* And *David* ſaith, *If there*
Pſal. 66. 18. *were wickedneſſe in his heart, God would not heare his prayers.*

11. *Saving Knowledge.*

SAving Knowledge may be tried:

1. By the objects.
2. By the cauſes.
3. By the concomitants.
4. By the properties.
5. By the effects.

For the firſt, by this knowledge the Elect are enlightene

b

by the *Spirit of Revelation.*

1. To conceive aright of the nature of God, in ſome meaſure propounding before the eye of their minds the Lord, as he is revealed in the Word, at leaſt by way of negation caſting out all likeneſſes of any created nature. Ier. 9. 24.

2. To underſtand the true maner of Gods worſhip. Ier. 4. 12.

3. To *know their owne iniquities* and vileneſſe, in reſpect of corruption of nature and life. Ier. 3. 12.

4. To *know Chriſt* as their Saviour. Phil 3. 9, 10. 2 Chro. 2. 2.

5. To know God in Chriſt. Iohn 17. 3.

6. To know the *forgiveneſſe of their owne ſins.* 8. 19. Ier. 31. 34.

7. To know the *voice of Chriſt*, diſcerning it in ſome meaſure from the voice of *a Stranger.* Ioh. 10. 4.

8. To know their owne converſion, and all needfull holy things. 1 Ioh. 3. 14. Pro. 9. 10.

2 Cor. 13.5. 1 Chr. 2.12. Ioh. 14.10. 17.

9. To *know the things given them of GOD*, and especially the inhabitation of *the Spirit of Christ*.

Luke 1. 77.

10. To know their owne *ſalvation*.

Secondly, this knowledge may bee diſcerned from other knowledge, by the cauſes: for,

Mat. 16. 17. 1 Cor. 1. 30. 1 Cor. 2. 7. 1 Ioh. 2. 27. & 5. 20.

1. *Fleſh and blood hath not revealed it; it is Wiſdome in a Myſterie; it is given of GOD in Chriſt, by the annointing of the Spirit.*

Hoſ. 6. 1, 2, 3

2. *Affliction of Conſcience* breeds the ſenſe and experience of it in many, who never came to ſound knowledge, till they have beene *VVounded* by the feeling of GODS wrath, or their owne ſinnes, or the venomed temptations of Satan.

Pſal. 36. 8, 9, 10.

3. It is quickned and nurſed by the ſweet refreſhings and contentments felt in GODS houſe.

4. It

4. It is founded upon the true *Feare of GOD*; the very firſt *beginning of* it, is excited by the *Feare of GOD*; and it groweth as holineſſe, grace, and good vvorkes grovv in us. Pro. 1. 7. Iob 28.28. Col. 1. 9. Ioh. 7. 17. 2 Pet. 3. 18.

Thirdly, it hath ſixe companions of it among the reſt that in ſpeciall attend it:

1. *The love of the Law.* Pſal. 119. 97, 98.

2. A holy eſtimation of it above all poſſeſſions, ſhewed, in that a Chriſtian *above all getting, labours to get this Underſtanding*; and rejoyceth in it as the faireſt Ornament. Phil. 3. 8. Pro. 3. 3, 4, 7. & 7. 4. & 8. 9, 10.

3. Teachableneſſe. Pro. 8. 9, 17. Eſay 28. 9. Rom 8. 5. 2 Cor. 2. 14.

4. *A ſavour of Spiritual things.*

5. *Sence*, that is, inward feelings of the power of the Word and ordinances of God. Phil. 1. 9.

6. The love of Gods children, which aboundeth as this knowledge growes. Phil. 1. 9, 10.

Fourthly, it hath ſixe properties:

1. It is *affectionate*; it is not *written* in the head, but *in the heart and bowels*,

Ier. 31. 34.

2. It *tends to action* and practiſe.

Deut. 4. 6. Pſal. 111. 10 Eſay 33. 6. Ioh. 8. 55. 1 Ioh. 2. 3. & 3. 24 Phil. 1, 9, 10.

3. It is conſtant and indelible; it hath deepe impreſſions, and *much aſſurance*, ſo as it is not eaſily unſetled with the puffes of contrarie doctrine, nor can it bee extinguiſhed by trials or afflictions; therefore it is ſaid to *be written upon their hearts*.

Ier. 31. 34. Pro. 4. 5, 6. Epheſ. 4. 13.

4. It is ſincere: for, firſt it inclineth to receive *all Truth* as well as any Truth: Secondly, it will receive the Truth, though it bee againſt reaſon, common opinion, profit, or the like.

Ioh. 16. 13. 1 Cor. 3. 18. 1 Cor. 2. 7.

5. It brooks not the *impotent rudiments and beggerly* inventions of men, in the things of the kingdome of Jeſus Chriſt.

6. It

6. It leades a man principally *to underſtand his owne way*: and by it a man *teacheth and admoniſheth himſelfe.* Pro. 14.8. Col. 3. 16.

Laſtly, it beareth *Fruit better than Gold, Prov.* 8. 19. And by the fruits or effects, it may be knowne:

1. It caſteth out conceitednesſe, Diffidence, Inſenſiblenesſe of GODS mercies and judgements, and unthankefulneſſe. Hee that hath true Knowledge, will not *leane to his owne naturall Wiſedome*; he *will truſt in the LORD, and acknowledge him in all his waies.* Pro 3:5, 6.

2. It makes a man humble and lowly: in the ſame meaſure that one abounds in true Knowledge, in the ſame meaſure, hee is made more lowly and meeke, and carefull in all his waies. No *Scorner can finde* this *Wiſedome.* Pro. 8. 13, 14.

3. It mortifieth boiſterous and unruly, hateſull and hurtfull affections: it will make a *Lyon* become a *Lambe*, and a *Beare*, or a *Wolfe*, or a *Cockatrice*, to be willingly guided, even *by a little child, &c.*

Eſay 11. 9.

4. It extinguiſheth or greatly dulleth the ſavour of earthly things, and makes a man heavenly minded.

Rom. 8. 6.

5. This and ſuch like other effects, are altogether ſet downe by the Apoſtle *Iames* in his third Chapter, and the ſeventeenth, and eighteenth verſes.

Iam. 3. 17. 18.

12. *Love of God.*

OVR Love to God may be knowne:

Firſt, by the ſincere and *incorrupt love of the Lord Ieſus*, the Son of his love.

Ephes. 6. 24.

Secondly,

Secondly, by the *love* of his Image, all the Saints of GOD, *that are begotten by him.* 1 Iohn 5. 1

Thirdly, by the baſe eſtimation of the World, and the luſts thereof: for *If any man love the World; the love of the Father is not in him.* 1 Iohn 2.15

Fourrhly, by our deliberate inward inflamed eſtimation of GOD above all things; *accounting his loving kindeneſſe better than life*; and the ſignes of his favour, our greateſt joy. Pſal. 63. 2. 10. 11.

Fifthly, by our delight in his preſence; which is then approved:

1. If wee love to ſpeake often to God by prayer, and heare him ſpeake often to us in his other ordinances. Pſal. 34. 5. & 37. 4.

2. If *wee love* and long for *his appearing.* 2 Tim. 4 8.

3. If we bewaile his abſence as a bitter croſſe. Cant. 3. 1.

Pſal. 16. 8. 4. If wee *ſet the Lord daily before us.*

Pſal. 26. 8. 5. If we *love his houſe.*

Sixthly, by *our care to keepe his Commandements*, and *to bee as hee is* in Holineſſe; which may bee further tried:

Iohn 14. 21. 1 Ioh. 4. 17. 1. If wee *willingly receive his Commaundements*: for *this is the love of GOD, that wee keepe his Commaundements, and his Commandements are not grievous.*

1 Iohn 5. 3.

Deut. 10. 12. 2. If wee *ſerve him with all our hearts and all our ſoules.*

Deut. 11. 22. Iosh. 22. 5. 3. If it be our care *to walke in all his wayes*, and not to offend in any thing.

Seventhly, by our ſenſibleneſſe of his diſhonour; if wee be more vexed for his diſhonor, than our owne diſgrace.

Pſal. 63. 2, 3, 4, 6, 8 & 107 22. Iob 36. 24. Deut. 6. 12. Eightly, by remembring his benefites, and magnifying his mercies: for what we love, we eaſily praiſe.

Ninthly,

Ninthly, by our care, not onely to *doe his will*, but *to pleaſe him:* being more incouraged with *his praiſe* and approbation, *then the praiſe of* all *men.* Exod 15. 2. 1 Chr. 28. 9. 1 Cor. 7. 13. Heb. 12. 28.

10. By a willingneſſe to *ſuffer* any thing for his ſake. Ioh. 21. 15. to 19.

11. By a deteſtation, as of all ſinne, becauſe God hates it; ſo of ſinners, becauſe they hate God. Pſal. 97. 10. Pſal. 139. 21, 22.

12. By our deſire to ſtirre up our affections after God; avoyding what might ſteale away our hearts from him, and delighting in all the wayes, by which our hearts might be inflamed towards him, and to this end *taking heed to our ſelves.* Ioſh. 23. 11.

13. By our running to him in all adverſitie, making him our *defence, our rocke, our refuge* in all trouble. To them we firſt run to make our mone, whom we moſt love. Pſal. 18. 1, 2.

14. By

14. By our willingneſſe, affectionately to doe the meaneſt office unto GOD, or Chriſt, or Chriſtians for his ſake. This was a ſigne that *Mary loved much*, becauſe ſhee was content to *waſh with her teares, and wipe with her haire, the* very *feet of Chriſt.*

Luke 7. 44. 45, 46, 47.

15. By our humilitie in the ſenſe of GODS love to us. For ever, the more a Chriſtian diſcovers GODS love to him, the more his affection to GOD, makes him ſeeme baſe, and vile in his owne eyes.

2 Cor. 8. 3.

16. By our ſorrow for our ſinnes, and willingneſſe to forſake and cut off from us the moſt gaineſull and pleaſing corruptions. This is meant by *the circumciſion of the heart, that wee might love God.*

Deut. 30. 6.

13. *The*

13. *The Sacraments.*

THE Sacraments are ſure Seales, and infallible pledges of GODS love and our ſalvation, to the *Worthy Receiver:* and hee receiveth worthily,

Firſt, that deſireth to ſearch his heart, and *examine* his life, before he receive. 1 Cor. 11.

Secondly, that *Diſcerneth the LORDS Bodie:* that meditates oft, and is in knowledge infallibly perſwaded of the inward and effectuall preſence of the Lord to the worthy Receiver.

Thirdly, that eateth with ſowre Hearbes, that is, that comes with ſome meaſure of ſenſe and feeling of the burthen of his ſinnes, and deſireth to make them his greateſt ſorrow. Exod. 12.

Fourthly,

Fourthly, that reſolveth and purpoſeth, and invvardly covenanteth in his Soule to devote himſelfe to God and godlineſſe; and to ſtrive againſt everie ſinne that hee knowes may offend God.

1 Cor. 5.8.

Fifthly, that conſtantly deſireth to beleeve GODS mercie in JESVS CHRIST, to his ovvne Soule in particular; and comes with a perſvvaſion in ſome meaſure of *the operation of GOD*, in the invvard Grace of the Sacrament.

Math. 16.16.

Col. 2.12.

Sixthly, that feeles the *joyes of GODS preſence*, and the vvorking of GODS Spirit, *inwardly ſealing* in his Heart, the perſvvaſion of his intereſt in GODS promiſes, bearing witneſſe to his ſpirit, that God is graciouſly reconciſed in Chriſt, and his ſinnes are pardoned, &c.

Ephe. 1.13. 1 Chr. 1.22.

Seaventhly, that loveth all the

the brethren, and desireth to bee furthered in all holy Communion with them, both in grace and glorie; being readie to vvitnesse before GOD and men, his resolution to honour and cleave to them above all other professions and sorts of men in the world. 1 Cor. 10.

Eighthly, that desireth to live in peace and godly Unitie, and vvillingly *forgiveth all that have trespassed against him.* Mat. 5.6.14

14. *The feare of God.*

THE true feare of God, may be discerned; first, by the effects; secondly, by the properties of it.

First, the true feare of God, worketh a *care* and endeavour to *serve God, and keepe his Commandements*; and *by the feare* Deut. 6.13. & 8.6.

of

Pro. 8.13. 16 6. Rev. 15.4. *of GOD, Men depart from evill.* For it teacheth men to *hate evill*, as *pride, arrogancie, the evill way, and a froward mouth.* The wiſe man ſaith, Pro. 14.2. *Hee that walketh in Vprightneſſe feareth the LORD*; and by that ſigne hee may be knowne, even by a conſcionable care to walke uprightly with GOD in holy life.

Secondly, it caſts out carnall feares. Hee is not in much Mat. 10. 28 feare of men, that *can kill the Bodie*, that is truely touched with the Feare of God *that can deſtroy both body and ſoule*; Eſa. 8.11.13 *Hee feares not their feare*, nor the feares of the wicked men, but in ſome meaſure *ſanctifies God in his heart.*

Thirdly, it maketh a man deſirous and capable of ſaving knowledge. For *this feare of* Pro. 1.7. *God, is the beginning of Wiſedome.*

Secondly, there bee five pro-

properties of the true feare of God.

Firſt, it is ſincere: for he that truly feares God,

1. Feares Gods *offence* as well as *puniſhment.*

2. Hee will feare *Gods preſence*, being carefull to avoid ſuch ſinnes as no eye ſees but Gods.

3. Hee will feare GOD though hee ſees no reward in his hand.

4. Hee *feares Gods Word*, and is more troubled and humbled by the threatning of it, than by the threatning of any mortall man; and will obey the voice of Gods ſervants, whatſoever comes of it. Pſal. 1. 19.

5. Hee will obey againſt reaſon, affection, profit or pleaſure. For ſo ſaith the Lord to *Abraham*: *Now I know thou feareſt God, ſeeing thou haſt not with-held thy Sonne, thy onely Sonne.* Gen. 22. 12.

Secondly,

Secondly, it is filiall, not ſervile; which may appeare in five things: for firſt, it is joyned with the love of GOD; and ſo is not the feare of reprobates. Secondly, it is not compelled by feare or ſence of judgements, but excited by *the ſence of Gods goodneſſe* and mercie. For ſo the converts in *Hoſea* are ſaid to *feare God and his goodneſſe*. Thirdly, it guides the heart of man to runne to GOD, and not from GOD; to be healed of the wounds made by ſinne, and to be protected, ſtriving even before God, to recover and get ſtrength againſt the ſinnes that trouble them. Fourthly, it makes a man truſt in GOD; and ever the more it increaſeth, the more it worketh affiance and confidence in Gods mercy. Fiftly, it cauſeth a man to love and cleave to ſuch as are Gods Children, though they bee in diſgrace

Deut. 10. 12, 20

Eſay 29. 23.

Hoſ. 3. 5.

Mat. 4. 2.

Pſal. 31. 19. & 115. 11. & 147. 11.

Pſal. 119. 79

disgrace with the World.

Thirdly, it is *a speaking feare*; it will speake to GOD by prayer, and to men by conference: It cannot bee silent, but will speake in defence of GODS glorie and truth, and seekes to drawe others from sinne. Mal.3.16.

Fourthly, it is a contenting feare: it findeth treasures in godlinesse, and is satisfied with his portion, and will abide satisfied; whereas the feares of the reprobates are either full of inward horrour of conscience, or perturbation in the heart. Esa.33.6. Pro.19.23.

Fiftly, it is constant: it is not for a fit, but alwaies; not in sickenesse or misery, but in prosperitie or all aboundance; and contrariwise, not in prosperitie onely, when men may feare God without danger, but in trouble also. Eccles.8.12. Deut.6.24.

15. *Love*

15. *Love of Enemies.*

OVR love to our Enemies is ſincere:

Mat. 5.44. 1. If we can *pray* for them.

Pſal. 35. 13. 14. 2. If wee can voluntarily mourne and *humble our ſoules* for them in their diſtreſſes.

3. If wee truly *deſire their converſion*; and find that wee could love them unfainedly if they had repented.

Mat. 6.14, 15. 4. If we can *forgive* them their treſpaſſes againſt us.

5. If wee bee more grieved for their *Sinnes* againſt GOD, than for their *Wrongs* to us.

6. If we can acknowledge freely their juſt praiſes.

7. If we can patiently and meekly endure their *revilings*; being willing to be *at peace*, without *Revenge*.

1 Pet. 3. 10. Rom. 12. 14.

8. If we can *forbeare*, when

we

we could bring ſhame or miſery on them. 1 Sam. 24. 18, 19.

9. If wee can endeavour to *overcome their evill with goodneſſe*, and to relieve them in miſerie, or to doe any other good, either for Bodie or Soule. Rom. 12. 21 Pro. 25. 21. 22.

16. *Deſire of Death.*

THE deſire of Death will be our teſtimonie:

1. If it ariſe out of the ſenſe of Gods love. Luke 2. 29. 30.

2. If it be conceived in time of proſperitie.

3. Eſpecially if it ariſe out of a wearineſſe of our owne ſins, and the ſins of others. Pſal. 39. 1, 4. Iob 6. 9, 10. Rom. 7. 24. Heb. 9. 28.

4. If it come from a longing after Gods eternall preſence. Phil. 1. 23. 2 Cor. 5. 8.

5. If it be joyned with a deſire after the way how to be ſaved; 2 Pet. 3. 11. 12. Pſal. 90. 12.

2 Cor. 5. 9.

saved; and an endeavour after holy conversation and godlinesse.

2 Cor. 4. 16. & 5. 2. 2 Tim. 4. 7. Rom. 5. 3. Psal. 3. 9, 12, Rom. 8. 22, 23, 26. Heb 11. 16. 13. 15. Rev. 22. 20.

6. If it breed courage and patience under tribulation.

7. If it make fervent prayer.

8. If it distinguish the eager desires after earthly things.

9. If wee be glad at heart of his comming.

μόνῳ σοφῷ θεῷ τιμὴ.